

THE CHRISTIAN HERALD.

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EXTRACT from the FIFTH REPORT of the SHEFFIELD SUNDAY SCHOOL UNION, (England.)

IN our Sunday School Union, which has now lasted five years, without any bond of worldly interest, without any obligation of sectarian dependence, but, under the blessing of God, by the free, cheerful, and cordial acquiescence of all parties in the few, simple, and evangelical principles of fellowship, which have constituted it one of the most extensively beneficial associations of the day, by the means of edification, example, counsel, experience, and reciprocal assistance which it affords,—in this Sunday School Union, amidst all infirmities, deficiencies, errors, and faults, for which we take shame to ourselves, while we give glory to the Lord for all the good that we participate or communicate,—we have happily realized many of the blessings resulting from the harmonious accordance of minds that are congenial, though individually varied, when co-operating in one great cause of public usefulness. Without bringing our little colony of Sabbath Schools into any presumptuous comparison with the old Jerusalem of earth, or the new Jerusalem of heaven, yet looking round upon the number of buildings within the walls of our Union, consecrated to Christian instruction, and wherein both the young and the aged assemble to worship the Father in spirit and in truth, we may adopt the rapturous language of the sweet singer of Israel, and exclaim;—"Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness."

We proceed to give interesting information from the Reports which have been furnished by various schools.

Three girls are mentioned as affording much promise of early and abiding piety. One of these, after the other scholars had been dismissed, on a Sabbath morning, when a serious exhortation had been delivered, stayed behind, and said, with tears, to the teacher, "The Lord hath much blessed to me what you have been saying this morning. I have lately been much tempted to neglect private prayer, to leave the school, and to go with my former companions. Indeed I went with them one week, and neglected prayer several days, but on reading a tract, entitled, "*The Unfortunate Female*," and the Bible, I saw my error, and thought, should such be my condition, how deplorable! I then prayed to the Lord to deliver me, and enable me to live for the future more to him." Two other girls having had some private conversation concerning the state of their souls with their female teacher, at the close, she asked them to pray, but feeling themselves embarrassed, they requested to be excused. She then prayed with them, and the presence of the Lord was so sweetly felt in their minds, that they parted with reluctance, and the children confessed that they had never

known so happy a season before. An Adult School has been begun by the friends of this congregation, in the Isle near Ladies' Bridge, among some of the most pitiable objects of the human race. One of these is a man of colour; many are aged and infirm; but they seem to embrace the opportunity of learning something better than they have ever yet known, with pleasure and gratitude.

Our brethren of another school say, the improvement of our scholars affords great satisfaction to the teachers. The exercise of committing to memory the catechism, has been found particularly useful. It is also highly gratifying to observe the anxiety which the children manifest to receive books from our library. Since the last anniversary of the Union, seven of our teachers have been received into church-fellowship. Two of these, in giving an account of their experience, acknowledged that their engagements in the Sunday School were made the blessed means of their conversion to God.

One young person has become a member of a Christian Society, who, a few years ago, was expelled from the school as wholly incorrigible, after repeated admonitions which then he disregarded, but which pursued him into the world with such compunction of conscience, that in a little time he returned, confessing his fault, and imploring re-admission. This was granted, and his instructors have now no doubt of his having turned sincerely from the error of his way. Another boy, called William Jones, whose father was never known, whose mother died in his infancy, and who was brought, at the age of nine years, to this town, from a workhouse in Derbyshire, died happily on the 5th of July. After he had been sent by his master for a long time to Sycamore-street School, he was dismissed for irregularity, having become a frequent Sabbath breaker and truant. Not being at ease, however, in his wicked practices, yet wanting resolution to continue in the right course when he returned to it, he passed through almost every Sunday School in the town. At length he came back, and was received again into his old school, in which he found grace to remain till his last sickness. With earnest prayer he sought for mercy, and he appeared to have found it. Being a desolate orphan, without one relative that he knew, his attachment to his master and mistress, who were exceedingly kind to him, was truly filial. His sufferings towards his end were excruciating, yet would he often break out into singing, with the sweetest and most affecting utterance,

"O for a thousand tongues to sing

"My dear Redeemer's praise," &c.

A short time before his dissolution, being in great pain, and observing his mistress in tears, he besought her not to weep for him. Soon after being very restless, he said, "There is no rest for me here—none till I get to heaven." In such a frame of hope and resignation he fell a sleep, aged fifteen years. It must be added that from his dying bed, he was made a blessing to many of the neighbours, by his simple and fervent exhortations to small and

great to turn to the Lord ; and one female was so touched by his words, that she has become, in consequence, a serious character.

Amelia Maxfield attended one of our Sunday Schools for seven years, with most exemplary diligence, died on the 24th of February last. During her lingering illness, when she could no longer attend the school, it was plain, from her conversation, that her heart was there, and what she had learned there, was grounded in her heart. Once she said, " If it please God to restore me, the school would be the first place I should seek out ; and gladly would I go there on crutches." A few hours before her departure, she sang her favourite verse,

" When I can read my title clear
To mansions in the skies,
I bid farewell to doubt and fear,
And wipe my weeping eyes."

Soon afterwards, she faltered out the words, " Tell my teachers—tell my teachers"—but had not power to utter more. In a little while she said, " Bless you, my dear mother," and expired. A week afterwards, died, with a hope full of immortality, Thomas Sleath, a teacher in the same school. Both these visitations of a wise and sovereign Providence were improved in one sermon, by the minister, Mr. Dixon, and it is humbly hoped, that both scholars and teachers will derive benefit from the lessons thus taught them.

Many pleasing instances of juvenile talent and religious improvement have been observed, during the past year. Many contribute their pennies and half-pennies to the cause of Missions, and others for the purchase of Bibles and Hymn Books. A boy who had paid up his subscription for a Bible, being taken ill, manifested great anxiety to receive it. The book being brought, he was asked by one of his teachers, why he had so earnestly desired to possess it ; his answer was, " I want to read it." He was much tried in mind, as well as pained in body. The question, " Are you afraid to die ?" greatly affected him. The teacher kindly encouraged him, prayed with him, and there is reason to hope that the issue of his sufferings was peace. This school has to lament the loss of a female teacher of great zeal and faithfulness. She was so suddenly seized by the last enemy, that her friends had not the opportunity of recording proofs of her victory over him : but they may believe, that she, who delighted to lead the little ones of the flock of Christ on earth, has been welcomed by the good Shepherd into his everlasting fold.

From the Report of another Sunday School, we find that, among some things of a discouraging tendency, such as might be expected in the conduct of every plan of which human beings are the agents and the objects, the superintendents and teachers have abundant occasion to rejoice in the progress of their labours. A prayer-meeting among the scholars, and the younger teachers, who formerly were scholars, has been voluntarily established. Upwards of twenty of these attend twice a week, when the devotions are

led by the dear youths themselves, with a sweetness and fervour, which their friends hail as encouraging evidence of true grace in their hearts. Some of their elders, having been occasionally present, have been so overpowered that they were constrained to acknowledge, "Surely God is in this place." Among these it can be said, there are some who once blasphemed, but now "Behold, they pray." Seven teachers from this school have been admitted into church-fellowship since the last year's Report. Three female teachers have been removed into the world of spirits, and their survivors hope, into the world of glory. One of these, during a sickness of nine months, enjoyed remarkable tranquillity of mind, and confidence in her Redeemer. She knew in whom she had believed; and she relied, to the last moment of life, on the promise which he had given her, "I will never leave thee, nor forsake thee." Of another it is added, that while she deeply felt her condition as a sinner, yet in her latter end she could say with the Psalmist, "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me."

In another Sunday School, and its branches in town and country, the last year has been distinguished by many mercies, experienced both by teachers and children. At the close of the last quarter no less than *ninety-three of the latter were members of the Society*, and met in class: many others of both sexes appear to be sincerely inquiring the way to Zion, with their faces thitherward. A few weeks ago, one of the religious instructors found six of the elder girls kneeling together at morning prayer, and crying to the Lord in the distress of their souls for pardon, peace and entire salvation. He joined the little company, and when they rose from their devotions, their hearts were filled with comfort in believing, that Jesus Christ was their Saviour. One of the boys, after being twice expelled for bad conduct, still returned, imploring forgiveness, and promising amendment. This promise he kept so well, that on Whit-sunday last year, being invited to go with some friends on a journey of pleasure for four days, he chose rather to go to school; and such has been the influence of the change wrought in him upon his parents, that they have begun to think of the things that concern their eternal peace. In the *Sunday School, at Owlerton*, very lovely fruits of the spirit, under the culture of diligent teachers, have appeared within the last twelve months. A letter, voluntarily addressed by a number of the scholars to their kind instructors, dated Oct. 5, 1816, contains the following ingenious sentiments. "We return you thanks for teaching us in the right way, that leadeth to eternal glory. We are sorry that we can do nothing for you; but we will pray for you, that the Lord may crown your labours with double success. * * * * But all this paper is to ask you to speak more to us upon the solemn truths of the Word of God, not only in the school hours but out of them, and you don't know how far your labour may extend." On Sunday, Oct. 19, being Red Hill quarterly meeting of teachers, the same scholars sent another letter to their masters, which con-

tained similar expressions of love and gratitude, and closed with the following request. "As we want all the instruction and encouragement we can get, and the winter time is drawing on, and we cannot go into the open fields to sing and pray, as we could in summer time, we hope you will grant us one thing, which is, that you would let us have the room to sing and pray in this afternoon, because you are going to Red Hill School."

We shall give one more anecdote of these interesting boys, at Owlerton:—

A few weeks back, while a worthy teacher, with his family of four or five children were, one day in particular, deeply feeling the effects of these hard times, without any immediate prospect of relief, they received a very seasonable help, from a quarter whence it could least have been expected:—This was a small sum of money, enclosed with a note in an old pocket, and thrown secretly into the house. The teacher and his wife being almost overwhelmed with gratitude, mentioned the circumstance to one of the superintendents, who was also equally with them at a loss to judge whence the welcome supply could have come. However, the writing of the paper led to a discovery, and on a further inquiry, it was found to come from a few scholars belonging to this school, who, instead of playing in the fields on Shrove Tuesday, as they had been wont to do, assembled in a neighbour's house for special prayer and praise. At the conclusion of their meeting, one of the boys said, "*Now let us remember poor J—, one of our teachers, by subscribing to his wants, what we have had given us to spend to-day.*" Accordingly, they all, with one accord, cheerfully consented to the proposal. It was then agreed, that two of them should be appointed to carry the money as soon as it was dark, in the manner already described. The amount of their little pocket-money was two shillings and one penny, and the small paper enclosed contained the following words:—"Trust thou in the Lord, and do good, and verily thou shalt be fed." "Thy bread shall be given thee, and thy water shall be sure."—Amen.

A little girl, only five years of age, hearing the bigger scholars repeat their tasks, which consisted of twenty verses each, in the New Testament, of her own accord, determined to try what she could do, and in little more than a week she was able to say an equal lesson with perfect correctness. Another girl, eight years old, being asked which day she liked best, replied, "I love Sunday the best, because then I go to school and to chapel." Being asked on another occasion, what she thought was the greatest work she had to do, she answered, "To learn to be good and to get to heaven." This poor child has no one among her friends to lead her by the hand, having lost her parents in her infancy, and the family in which she lives being destitute of the fear of God.

The Sunday School at Thorpe Hesley was established in the year 1803. From that period, through sixteen successive years, the number of scholars amounted, on an average, to two hundred.

On Whit Monday, last year, some of the teachers, *for the first time*, attended the anniversary of this Union. Such, under the blessing of God, was the influence upon their minds of what they saw and heard here, that when they went home, they and their associates, to whom they told their impressions, resolved to try what more could be done by them for the children of their poor neighbours, and for their poor neighbours themselves. Accordingly they went forth recruiting into the villages round about, and invited old and young, all that wanted instruction, to come and receive it, on the terms of the Gospel, *without money and without price*. In a short time, more than *a hundred new scholars* were enlisted, with a proportionate number of *new teachers*, and an Adult School, consisting of sixteen men and nine women, was begun, and has been continued with success beyond their most ardent expectations.

“What hath God wrought,” for the schools in this Union, in the course of five years! If we believe, we shall “see yet greater things than these;”—though perhaps not till the veil of Time be drawn from the face of Eternity, and we shall know as we are known what God hath done in us, and for us, and by us. His be the kingdom, the power, and the glory, for ever and ever. Amen.

AMERICAN COLONIZATION SOCIETY.

(Concluded from page. 291.)

Mr. Mercer then rose, and said he was happy to have it in his power to inform the society, that the sentiments of our present Chief Magistrate were not less friendly to its benevolent object, than those of his predecessor, whose letter had just been read. It was, said Mr. Mercer, through a very interesting correspondence between Mr. Monroe, then governor of Virginia, with Mr. Jefferson, that the general assembly had first solicited the aid of the government of the United States, to procure an asylum for our free people of colour. Nor was the sentiment which prompted this effort in the councils of Virginia confined to a few individuals, distinguished for the extent of their political views, or by romantic feelings of benevolence. The resolution to which the address of the President had just called the attention of the society, passed the popular branch of the legislature of Virginia with but *nine* dissentient voices out of one hundred and forty-six, and a full quorum of the Senate, with but *one*. It was, in fact, but a repetition of certain resolutions, which had been unanimously adopted by the same legislature, though in secret session, at three antecedent periods, in the last seventeen years. It was truly the feeling and voice of Virginia. Many thousand individuals in our native state, you well know, Mr. President, are restrained, said Mr. Mercer, from manumitting their slaves, as you and I are, by the melancholy conviction that they cannot yield to the suggestions of humanity, without manifest injury to their country.

The rapid increase of the free people of colour, by which their number was extended in the ten years preceding the last census

of the United States, from *fifteen to thirty thousand*, if it has not endangered our peace, has impaired the value of all the private property in a large section of our country. Upon our lowlands, said Mr. *Mercer*, it seems as if some malediction had been shed. The habitations of our fathers have sunk in ruins; the fields which they tilled have become a wilderness.—Such is the table land between the valleys of our great rivers. Those newly grown and almost impenetrable thickets which have succeeded a wretched cultivation, shelter and conceal a banditti, consisting of this degraded, idle, and vicious population, who sally forth from their coverts, beneath the obscurity of night, and plunder the rich proprietors of the valleys. They infest the suburbs of the towns and cities, where they become the depositaries of stolen goods, and, schooled by necessity, elude the vigilance of our defective police.

It has been suggested, said Mr. *Mercer*, that resources will be wanted to give success to our enterprise. Let its commencement be but propitious, and it will eventually prosper to the extent of our most sanguine wishes. The great obstacle to be surmounted, will arise not from the sordid propensity of the slave holder, but from the imperfect means within our reach of transporting and early providing for the numerous colonists who will present themselves to our charity or be tendered to our acceptance by their present masters.

The laws of Virginia now discourage, and very wisely, perhaps, the emancipation of slaves. But the very policy on which they are founded will afford every facility to emancipation, when the colonization of the slave will be the consequence of his liberation.

I have, Mr. President, offered these hasty remarks under the impression that some of the facts which they disclose may have been unknown to the Society. It has my most fervent prayers, and shall command my utmost efforts for its success, which requires, to ensure it, nothing but our united, zealous, and persevering exertions.

On motion of Mr. Clay,

Resolved unanimously, That the thanks of the Society be presented to the Board of Managers, for the able and satisfactory manner in which they have discharged the duties assigned to them by the Society; and that they be requested to furnish a copy of the first report of their proceedings for publication.

Mr. Clay rose to submit a motion which he had hoped some other gentlemen would have offered. It was a vote of thanks to the Board of Managers. He would not be restrained from proposing it by the official relation in which he stood to the Board, because, although he was *ex-officio* a member, he had really participated very little in its valuable labours, and therefore could not be justly reproached with proposing thanks to himself.

It has been said, continued Mr. Clay, that the plan of the Society is impracticable and Utopian. Why? How have the descendants of Africa been brought to the shores of America? By the most nefarious traffic that ever disgraced the annals of man. It has been, it is true, the work of ages. May we not, by

a gradual and persevering exertion, restore to Africa that portion of her race among us, that shall be liberated? He would not, he could not believe, that man, in the pursuit of the vilest cupidity, in the prosecution of purposes of the most cruel injustice, which had constantly marked the African slave trade, could accomplish more than might be attained in a cause which was recommended by so many high, honourable, and animating considerations. Such was the cause in which this society is engaged. The Christian, of whom unwearied constancy is the characteristic; the philanthropist; the statesman who looks only to the safety and the happiness of his own country; in short, all good men will find motives for engaging their co-operation or their wishes in behalf of the society. Its object is not impracticable. Scarcely any thing—nothing is beyond the power of those who, in the pursuit of a just purpose, approved by good men, and sanctioned by Providence, boldly and resolutely determine to command success.

But the persons, the melioration of whose condition is the object of the Society, will not, it is said, accept the proffered favour. Mr. C. believed, at first, that, from want of information, very few of them would—not perhaps one in a hundred, in the interior. He was inclined to believe, however, that a number amply sufficient for a commencement of a colonial establishment would go. These would be drawn principally from cities, which would act as a sort of depot from the country for the colony. Let five in a hundred only, of that portion of our population, be induced to migrate, and a number abundantly sufficient to begin with will be obtained. The first difficulties obviated, and all will be obviated. Let the colony be once firmly established and in prosperity, and all the obstacles will disappear. Why should they not go? Look at the earliest history of man; follow him through all his subsequent progress, and you find him continually migrating. What is the motive of this unceasing change of abode? To better his condition. What brought our fathers voluntarily to these shores, then savage and forbidding, not less savage and forbidding perhaps than those of Africa itself? To render themselves more happy. This word happiness, Mr. C. said, comprised many items. It comprehended what were hardly less important than subsistence, political and social considerations. These the man of colour never can enjoy here, but what he would find in the contemplated colony. And can there be any thing to reflecting freemen, (and some among the class of persons to whom he alluded were doubtless capable of reflection) more humiliating, more dark and cheerless, than to see himself, and to trace in imagination his posterity through all succeeding time, degraded and debased, aliens to the society of which they are members, and cut off from all its higher blessings?

Further: several of the slave-holding states already had, and perhaps all of them would prohibit entirely emancipation, without some such outlet was created. A sense of their own safety required the painful prohibition.—Experience proved that persons

turned loose, who were neither freemen nor slaves, constituted a great moral evil, threatening to contaminate all parts of society. Let the colony once be successfully planted, and legislative bodies who have been grieved at the necessity of passing those prohibitory laws, which at a distance might appear to stain our codes, will hasten to remove the impediments to the exercise of benevolence and humanity. They will annex the condition that the emancipated shall leave the country; and he has placed a false estimate upon liberty who believes that there are many who would refuse the boon, when coupled even with such a condition.

On motion of Mr. Key, *Resolved, unanimously*, that the thanks of the society be presented to the president of the society, for his aid and influence in promoting the objects of the society; and that he be requested to furnish a copy of his address for publication.

On motion of Mr. Bayard, *resolved, unanimously*, that the thanks of this society, be presented to the members of those Auxiliary Societies that have been formed in various parts of the United States, to forward the plan and to contribute to the funds of this institution.

On motion of Mr. Herbert, *resolved, unanimously*, that the future annual meeting of this society, be held on the last Saturday of December.

The society then proceeded to the appointment of officers for the present year, when the following persons were elected.

The Honorable BUSHROD WASHINGTON was unanimously elected *President*.

Vice Presidents.

Hon. William H. Crawford, of Geo.; Hon. Henry Clay, of Kentucky; Hon. William Phillips, of Mass.; Col. Henry Rutgers, of New-York; Hon. John E. Howard, Hon. Samuel Smith, and Hon. John C. Herbert, of Maryland; John Taylor, Esq. of Caroline, Virg.; Gen. Andrew Jackson, of Tenn.; Robert Ralston, Esq. and Richard Rush, esq. of Pennsylvania; Gen. John Mason, District of Columbia; Samuel Bayard, New-Jersey.

Managers.

Francis S. Key, Walter Jones, John Laird, Rev. Dr. James Laurie, Rev. Stephen B. Balch, Rev. Obad. B. Brown, Benjamin G. Orr, John Peter, Edward J. Lee, William Thornton, William H. Fitzhugh, Henry Carroll.

E. B. Caldwell, Esq. *Corresponding Secretary.*

John G. M'Donald, *Recording Secretary.*

David English, *Treasurer.*

COMMISSION.

To Samuel J. Mills and Ebenezer Burgess.

GENTLEMEN—The Board of Managers of the American Society for colonizing the free people of colour of the United States, have appointed you their agents on a mission to explore a part of the west coast of Africa, for the purpose of ascertaining the best situa-

tion which can be procured for colonizing the free people of colour of the United States. You will act in conjunction as much as possible; but should you be separated to forward the objects of the mission, or by a dispensation of providence, you will act as if you had a separate commission, taking care, in case of acting separately, not to let your engagements interfere with each other. The situation to which you have been called, is one of great importance and responsibility, and will require from you the greatest diligence, skill, and prudence, as the success of the benevolent designs of the society, may in a great measure depend upon your mission. General instructions will be given with this commission, but very much must be left to your own discretion and prudence, on which the board place the greatest reliance. The objects of the society are of that enlarged benevolence, affecting, as they believe, not only the temporal and spiritual interests of thousands of our fellow-creatures in this country, but in Africa likewise; that they calculate upon the cordial aid and co-operation of the philanthropist of every clime and country, whose assistance you may need in the prosecution of your design; and they are the more sanguine in their calculations for this friendly support, from the attention which this class of the human family have received from the most distinguished individuals in Europe, and particularly in Great Britain. But whilst we thus say "be ye wise as serpents, and harmless as doves," and recommend you to the benevolent and feeling stranger, your principal reliance will be on Him who has made of one blood all the nations of the earth, and in whose hands are the hearts of all the children of men, to turn them as he pleaseth; may He be your protector, and preserve you from "the arrow that flieth by day," and "the pestilence that walketh in darkness," and "the destruction that wasteth at noon day." May that "Saviour who is to receive Egypt as a ransom, and Ethiopia and Seba to himself"—who hath promised to "call his sons from far, and his daughters from the ends of the earth," "make for you a way in the sea" and in "the wilderness," and "a path in the mighty waters," that all may issue to his honour and glory, and the spread of the Redeemer's kingdom.

BUSHROD WASHINGTON,

President of the American Colonization Society.

E. B. CALDWELL, Secretary.

To his Royal Highness the Duke of Gloucester, Patron and President of the African Institution.

I have the honour to inform your Royal Highness that an association of a number of persons, residing in various parts of the United States, has been recently formed at the city of Washington, under the denomination of "The American Society for colonizing the free people of colour of the United States."—The object of this institution, indicated by its name, is to promote the colonizing of those persons, with their own consent. In the ac-

complishment of that object, it is necessary to determine upon a proper country wherein to plant the proposed colony. Africa, and particularly the western coast of it, has with this view hitherto principally engaged the attention of the Society; and, in order to acquire all the information which it may be material to possess, in fixing its judgment on that important point, it has deputed to Europe and to Africa the bearers hereof, Samuel J. Mills and Ebenezer Burgess.

Aware that the African Institution has been long occupied with schemes of benevolence connected with Africa, and the people and descendants of Africa, the American Society has directed me to address your Royal Highness, as the Patron and President of the African Institution, and respectfully to solicit any aid and assistance which it may be convenient to render to those deputies, in the business with which they are thus charged. These gentlemen will promptly afford any further explanations which your Royal Highness may require, relative to the nature and prospects of the American Society.

I am sure that it would be quite unnecessary to trespass further upon the time of your Royal Highness, in expatiating and insisting upon the benefits which may result from the successful establishment of the contemplated colony, to the colonists themselves, to their descendants, and to Africa. Restored to the land of their fathers, and carrying with them a knowledge of our religion, of letters, and of the arts, may they not powerfully co-operate with the benevolent and enlightened efforts of the African Institution, in the introduction into Africa of christianity and civilization? If the exertions of the two institutions are directed in channels somewhat different, they both have the same common character of humanity and benevolence—the same common aim of meliorating the condition of the race of Africa. From this affinity in object, the American Society cherishes the hope of friendly intercourse, and interchange of good offices with the African Institution.

I have the honour to be, with great respect, your Royal Highness's obedient servant,

BUSH. WASHINGTON,

President of the American Colonization Society.

From the Religious Remembrancer.

Mr. Scott,

BELIEVING that the following communication will be interesting, not only to yourself, but to all who admire the character of the Emperor of Russia, I beg leave to request a place for it in your interesting "Remembrancer." It was communicated by the Rev. Mr. Paterson, to a preacher belonging to the society of *Friends* in London, and by him related to the person from whose letter I now copy the intelligence.

A. M. M.

"For many years a great friendship subsisted between the Emperor of Russia and Prince Galitzin. It is said they had been un-

believers. It is however beyond a doubt, that they were both opposed to the influence of vital religion, as may be observed from the following relation.

“The office of “Minister of Religion” being vacant, the Emperor was desirous of disposing of it to an individual whom he esteemed; but understanding that he was from principle attached to the BIBLE, he altered his intention, and, with some difficulty, prevailed upon the Prince to accept the situation. The Prince very early felt himself in an awkward predicament, not knowing how to discharge, with propriety, the duties which now devolved on him. He therefore applied to the bishop of the diocese, and asked his advice how he should proceed in his arduous undertaking. The bishop referred him to a certain book, where he said he would find every necessary instruction, and which he entreated him to study, observing “if he faithfully did so, he would find no difficulty in rightly proceeding in his new situation.” This book was the BIBLE. To this he made some opposition, but in a short time he secretly obtained a Bible; read it with much attention; and the more he read, the more his understanding became enlightened and his mind satisfied. This was a short period previous to the entrance of the French army into Russia. When the account of that event reached Petersburg, the Russian Court were in great alarm. Every one appeared to carry terror in his countenance. Prince Galitzin alone seemed calm and composed. This circumstance caused universal surprise. Knowing the sincere attachment which subsisted between the Emperor and himself, the former had noticed it, and could hardly suppose that any person could be thus tranquil under circumstances which seemed to threaten ruin to the Russian nation. Neither would he believe his friend was a traitor, or insensible to the present difficulties. The Emperor one day called on the Prince, and asked him “how it was that he was so composed while every one else was in dismay? To which he replied, that he had of late read the Scriptures, and that *they* had fortified his mind against every danger, and given him a firm trust in divine help and protection. The Bible lying on the table, he urged the Emperor’s perusal of it, believing if he did, it would have the same calming influence on his mind. At these remarks the Emperor appeared displeased, and, with some violence, pushed the Bible from him; it fell open on the floor. The Prince took it up, and entreated the Emperor to let him read the part which was then open. At length he consented. It was the 91st Psalm. The Emperor was much struck with its appropriate and consoling language.

“When the Russian army was about to depart from Petersburg to meet Bonaparte, the Emperor and officers went to Church, as is the usual custom, previous to an army’s going on an expedition. The Emperor was greatly astonished when that part of the service of the Greek Church was read (which was a portion of the Scriptures) which contained the 91st Psalm. He apprehended that Prince Galitzin (who was with him) had desired this,

and, on questioning him, he declared that he "had not seen the person who had read the service, nor had he directly or indirectly any communication with him, since the conversation they had together about the Scriptures."

"The Emperor now became, in some measure, sensible of the value of the Scriptures, and while in the camp with his army, he sent for a chaplain of one of the regiments to read to him. His surprise may be readily imagined when the chaplain commenced reading the *same Psalm*. He immediately asked him "who told him to read that particular Psalm?" To which he replied, "God;" for on being informed on what account the Emperor had sent for him, he had most earnestly implored divine direction in selecting such a portion as would benefit the Emperor; and that it was from a divine impulse he had selected that part. The Emperor now became more and more delighted with the Bible, and his subsequent conduct proves the influence its sacred truths had on his mind."

REVIVALS OF RELIGION.

Extract of a letter from the Rev. A. N—to his friend in Philadelphia. Baltimore, January 14, 1818.

I now inform you of the greatest revival of religion at Fell's Point that ever I heard of since the days of the Apostles. Last Sabbath there came 104 forward and joined Society. The preceding Sabbath there were 50; and about two weeks before, there were upwards of 60. So that in the course of three weeks upwards of 200 joined society: the work is still going on, and I shall not be surprised if 100 come forward next Sabbath.

This work has the best appearance of any I have ever known. Among the converts we find men and women of standing and respectability: Some, perhaps you may know—P. G—, esq. Mr. W. D—, Capt. T—, &c. The subject has given rise to public and respectful conversation. The Catholics are alarmed lest they should lose their members. It is said 20 have joined us; and the priests have sent from town 5 of their order to prevent any further apostacy from their church. We are looking out for a revival in the city—we have had a few conversions.

Extract of another Letter.

ASTONISHING revelations of divine power are made known here: 74 were added last Sabbath to Fell's Point Church. The work progresses there gloriously; every night the church is opened (except Saturday) and filled. We commenced a fast on Friday last, at Light-street, which is to be continued weekly, and a prayer meeting held alternately at Light-street, Old-town, and Eutaw Churches. On the same day brother Davis held his fast, Messrs Richards, Hearly and Reis,* attended; Mr. Richards entered into the exercises, and prayed publicly for the congregation.

* Ministers of other Christian denominations.

much to the satisfaction of pastor and people. The meeting was resumed in the evening with redoubled vigour. The power of God was eminently present, because the people were mighty in prayer and faith. The Sabbath was a high day all through the city, among our congregations.

I worshipped in Eutaw in the morning, where I heard Dr. Jennings, who preached to us a full and a present salvation, with power from Heaven. A part of the congregation continued there the whole day without eating or drinking, and at night, brother Rozel and brother Dorsey informed, it was equal to any work they ever saw at Camp-meeting—perhaps 50 or more in distress. At Light-street at candle light, there were perhaps 20 mourners at the altar. At Old-town, where I was, there were near 100 crying for mercy; among the first persons who went to the altar was the Governor's daughter, who married young Mr. C——, your acquaintance. I am also told, this moment, that young James' wife is also seeking religion. Conversions are numerous. Last night at Old-town an extra prayer meeting was held; from 80 to 150 were supposed to be seeking the salvation of their souls. Many 'a stricken soul that left the fold, long since, with numerous arrows deeply infixed,' by convicting power, has found that Jesus Christ can and does forgive sin.

The time is an awful one; the people feel it so; and it does appear to me, that hundreds more will be brought in.

The subjects are many of them heads of families. The preachers are nearly worn down; they are tired in, but not weary of the work.

THEOLOGICAL SEMINARY AT NEW BRUNSWICK.

The Bergen Town Female Cent Society, New-Jersey, have paid to the special Treasurer of the General Synod, of the R. Dutch Church, the sum of *seventy five Dollars*, collected within the last six months.

AMERICAN BIBLE SOCIETY.

The Treasurer of the American Bible Society has acknowledged the receipt of the following contributions to the funds of that Institution, in January, 1818, viz.

One hundred dollars from the Hon. John Quincy Adams, one of their Vice-presidents; 822 dollars from the B. S. of Massachusetts, as their surplus revenue; and 278 dollars from the same, to purchase bibles; 200 dollars from the Oneida B. S.; 55 dollars from the Female Aux. B. S. of Cincinnati, Ohio; 100 dollars from the B. S. of Fredericksburgh, Va.; 150 dollars from the Fairfield county B. S. Conn; 60 dollars from the Female Aux. B. S. Lebanon, Ohio; 100 dollars from the Newark B. S. New-Jersey; 197 dollars from the Aux. B. S. of Ontario county, N. Y. to purchase bibles; 25 dollars from the Rahway Female B. S. New-Jersey, do.; 53 dollars from the Aux. B. S. of Watertown, Litchfield county, Conn. part do. and part donation; 50

dollars from the African B. S. of New-York; for bibles; from the Rev. Lewis Myers, for *congregational* collections made in *Georgia* at the following places, viz. at a camp meeting in Jasper county, 78 dollars 87 cents; at a camp meeting in Hancock county, 134 dollars; at a camp meeting in Washington county, 47 dollars; at a camp meeting in Morgan county, 84 dollars; at a camp meeting in Twiggs county, 63 dollars: Congregational collections made by Rev. John Sewell, in Georgia, at Philadelphia meeting-house, 25 dollars 68 cents; at other places 7 dollars: Congregational collections made by Rev. Dr. Abiel Holmes, in the first parish of Cambridge, Mass. 70 dollars; from a number of ladies at Stanwich, Conn. 5 dollars:—*Thirty dollars* each, to constitute the following ministers members for life, viz. Rev. Alex. McClelland, by the females of the Presbyterian church in Rutgers-street, New-York; Rev. John D. Blair, by the ladies of Hanover county and the city of Richmond, Va.; Rev. Wm. Cogswell, by the ladies of the 2d parish of Dedham, Mass.; Rev. Cyrus Yale, by the ladies of New-Hartford, Conn.; Rev. Platt Buffit, by a number of ladies of Stanwich and its vicinity, Conn.; Rev. Joel Hawes, by a number of young men of Hartford, Conn.; Rev. Joseph L. Shafer, by the ladies of the congregation of Newtown, Sussex county, New-Jersey; Rev. John M. Ellingwood, by the ladies of the North Congregational Society in Bath, Maine; Rev. Dirk C. Lansing, by the ladies of the village of Auburn, Cayuga county, N. Y.; Rev. William Hill, by the ladies of the Presbyterian congregation in Winchester, Va.; Rev. John S. Vredenburg, by the ladies of the Raritan congregation, N. J.; Rev. Joshua Huntington, by the ladies of the old South Society of Boston; Rev. Dr. E. D. Griffen, by a number of ladies of the 2d Presbyterian church in Newark, N. J.; Rev. Daniel Dana, by the ladies of the 1st Presbyterian society in Newburyport, Mass.; Rev. Thos. F. Davies, by the females of the congregation at Huntington, Conn.; Rev. John Brown, by several ladies of the village of Cazenovia, Madison county, N. Y.; Rev. Dr. Samuel Blatchford, by three friends at Lansingburgh, N. Y.; Rev. Joseph W. Clary, by individuals at Dover, N. H.; Rev. Edward C. McGuire, by the B. S. of Fredericksburgh, Va.; Rev. Solomon Williams, by ladies in Northampton, Mass.; Rev. Alfred Ely, by the young gentlemen and ladies in Monson, Mass.; Rev. Israel Putnam, by the ladies in the North Society in Portsmouth, N. H. Also from the Golden Rule Lodge, No. 13, of Free and accepted Masons in Putney, county of Windham, and State of Vermont, *thirty dollars* each, to constitute the following gentlemen members for life, viz. Rev. Elisha D. Andrews, of Putney, Vt.; Rev. Sylvester Sage, of Westminster, East Parish, Vt.; Rev. Hosea Belkley, of Dummerton, Vt.; Mr. Isaac Welman, of Brooklines, Vt.: also *thirty dollars* from each of the following gentlemen, to constitute themselves members for life, viz. Major General Ebenezer Stevens, Guysbert B. Vroom, Esq. Francis B. Winthrop, Esq., of New-York; and Ebenezer Parker, Esq. of Boston.

NEW AUXILIARIES TO THE NATIONAL SOCIETY.

"The Berkshire B. S." (Mass.) became auxiliary 17th July, 1817. Mr. Samuel Shephard, Secretary, *Lenox*.

"The Female B. S. of Lebanon," (Ohio) in September, 1817. Mrs. Eliza Collet, Cor. Secretary, *Lebanon*.

"The St. Clairsville B. S." (Belmont county, Ohio;) recently instituted. Rev. Joseph Anderson, President; Mr. Alex. Armstrong, Cor. Secretary; Mr. Samuel Potts, Treasurer.

"The Union auxiliary B. S. of Poland," (Trumbull county Ohio;) instituted 2d December, 1817. Mr. John Struthers, Secretary, *Poland*.

"The Connelssville auxiliary B. S." (Pennsylvania) recently formed. Mr. John B. Trevor, Secretary, *Connelssville*.

The above, added to those before mentioned, make the number of auxiliaries now known to be *one hundred and thirty-two*.

Erratum.—Vol. 3d, page 368, instead of "the Oxford B. S. in Chenango county," read *the Chenango county Bible Society*.

DONATIONS TO THE BIBLICAL LIBRARY.

By the Rev. W. Sehenck, of Huntington, Long-Island, N. Y. a Dutch 12mo bible, with psalms set to music, and the liturgy of the church of Holland. Dordrecht, 1723.

By the same, the New Testament, 12mo, with psalms and liturgy. Dordrecht, 1715.

OCTAVO STEREOTYPE BIBLE.

It is with much pleasure that we are enabled to state, that the first edition of the octavo Bible, which is now printing from the stereotype plates, cast for the American Bible Society, will soon be finished,—say in all this month. The delay in putting it to press was occasioned by the anxious and very laudable desire of the Board of Managers to do all in their power to cause the copy to be made as correct as practicable: and the requisite pains have not been spared to effect that important object.

When we take into consideration that the type of this octavo Bible is four sizes larger than that of the common school Bible (in nonpareil) formerly used in this country, and that to Auxiliary Societies the price of a copy printed on excellent white paper, like that of the present edition, and substantially and neatly bound, will not exceed one dollar and a quarter, we presume that it will be deemed a valuable acquisition to the Bible cause in this country.

The plates for the minion Bible have not yet undergone sufficient examination and correction, to be put to press. It will be some weeks before that can be done with propriety.

As some persons unacquainted with the nature of this business have expressed considerable disappointment that the stereotype plates of the American Bible Society have not been sooner made ready for the press, we would refer such to Owen's History of the British and Foreign Bible Society, page 102, (Amer. edition,) where it appears that an impression from the *first stereotype work* executed for that Institution, with all its abundant means, (which was only an octavo *New Testament*.) was not completed till September 1805, sixteen months after the organization of the Society; and that this was "the first article provided by the Br. and For. B. S. for home circulation."